



# OUR INDIANS

AND  
THEIR  
TRAINING  
FOR  
CITIZENSHIP

BY THE

**Rev. Thompson Ferrier**

Superintendent Indian Education  
Methodist Church, Canada

*This Volume Presented*

*by*

their heirs, in memory of  
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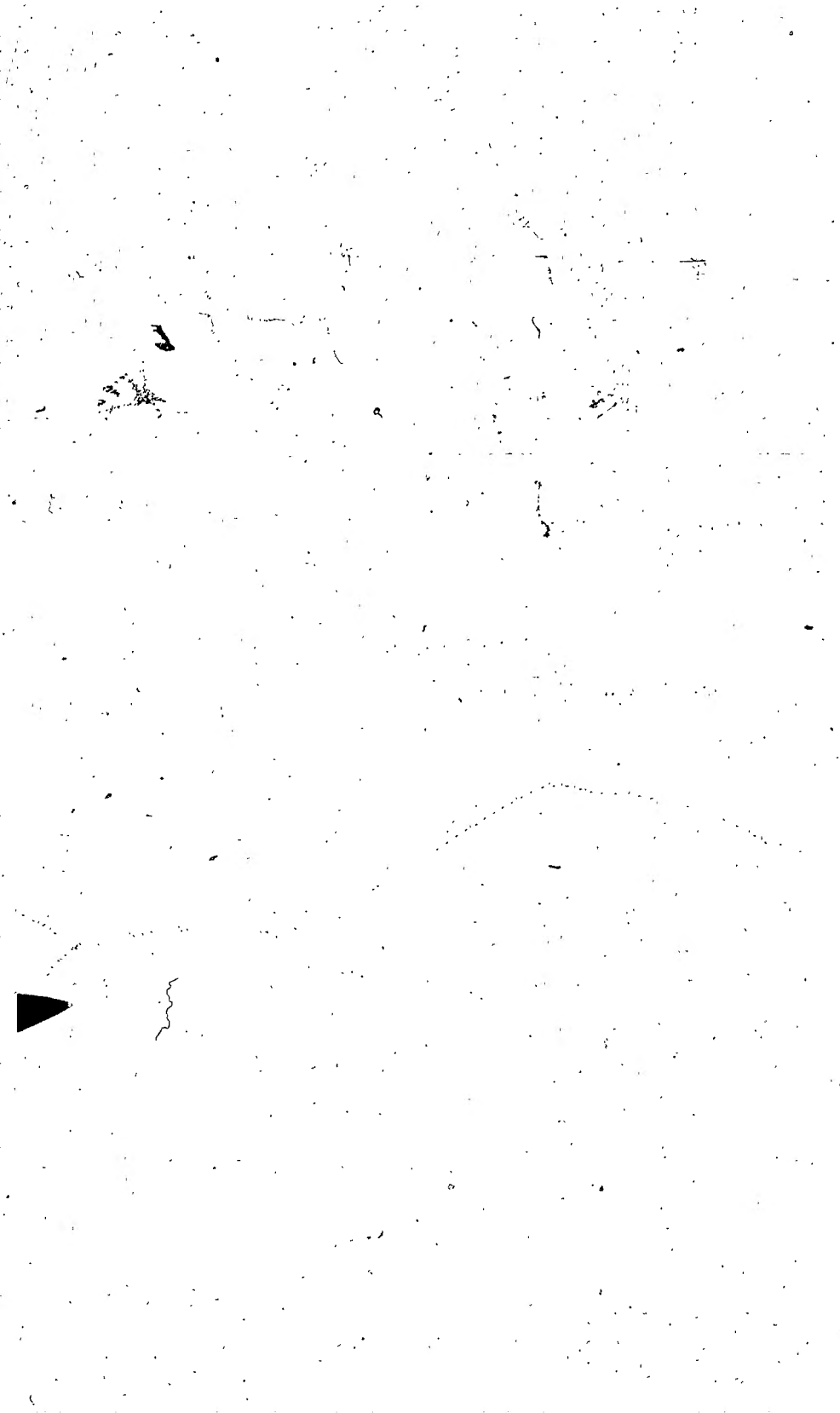
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# OUR INDIANS

AND

## Their Training For Citizenship

By

THE REV. THOMPSON FERRIER

Superintendent of Indian Education,  
Methodist Church, Canada

*Mrs Ferrier joins me in  
wishing you all at 52 Markland  
a happy new year.  
Jan 1<sup>st</sup> 1914*

The Young People's Forward Movement  
F. C. STEPHENSON, Secretary  
Methodist Mission Rooms, Toronto, Ontario

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REV. THOMPSON FERRIS



PORTAGING IN THE BEAUTIFUL NORTH LAND.

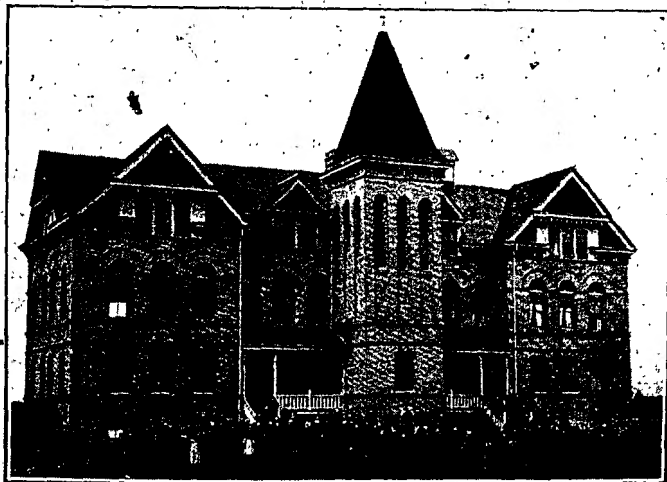


# OUR INDIANS

—AND—

Their Training For Citizenship

By the  
REV. THOMPSON FERRIER  
Superintendent of Indian Education



THE COQUALEETZA INSTITUTE.

One of our Training Schools for Indian Girls and Boys.

## Historical Introduction.

The Pilgrim Fathers, who led the way to America in the "Mayflower" which landed on Plymouth Rock in 1620, were followed in 1631 by John Eliot, who became the celebrated and long dis-

tinguished apostle of the North American Red Man. Through his work and the publication of his eleven tracts, known as "The Eliot Tracts," the needs of the North American Indians became known in England. The little company who had crossed the ocean found that the Indian tribes were usually at war with one another, and often the immigrants took part in their wars. Violence, barbarity and retaliation sadly marked the first intercourse between the settlers and the red man.

**John Eliot, the Apostle of the North American Indians—The Founding of the Corporation for the Promoting and the Propagation of the Gospel in New England.**

John Eliot had resigned his pastoral charge at Roxbury, and took it as his message that he should lead the way in their conversion rather than war with them. With laborious care and skill he mastered one or more of the native languages, composed a grammar and established schools. His object was to win and incite the natives to the knowledge and obedience of the only true God and Saviour of mankind, and to the Christian faith. Such was the effect upon Cromwell and others, as well as the Long Parliament, that in 1649 an ordinance was passed with this title, "A Corporation for the Promoting and Propagation of the Gospel of Jesus Christ in New England." This ordinance recited that the Commons of England, in Parliament assembled, had received certain intelligence that divers heathen natives of New England had, through the blessing of God, forsaken their accustomed charms, sorceries and other Satanical delusions, were now calling upon the name of the Lord, and that the propagation of the Gospel of Jesus Christ among these poor heathen could not be prosecuted with that expedition and further success as was desired unless fit instruments were encouraged and maintained to pursue it. This ordinance therefore enacted that there should be a corporation in England consisting of sixteen persons, viz., a President, Treasurer, and fourteen assistants, and to be called "The President and Society for the Propagation of the Gospel in New England," with power to acquire lands, goods and moneys. A general collection or subscription was directed to be made through all countries, cities, towns, and parishes of England and Wales for the purposes of the Corporation.

## Sixty Thousand Dollars Raised for Missions.

Nearly \$60,000 was forthwith obtained by voluntary subscription throughout England and Wales. The Corporation at once appointed Commissioners and a Treasurer in New England, who, with the income transmitted to them by the Corporation in England, paid itinerant missionaries and school teachers among the natives. The work was chiefly carried on near Boston, in New England, but also in various parts of Massachusetts and New York States.

### The Sources of Income of the New England Company.

The funds of the New England Company came from three sources, viz.:

1. The income derived from the collections and subscriptions at the time of the organization of the Company (1649). These funds were invested in real estate, most of which has become very valuable.

2. Those arising under the will (1792) of the Honourable Robert Boyle, the first Governor of the Company.

3. From property derived under the will (1808) of the Rev. Dr. Daniel Williams.

### How the Income May Be Used.

The income from the first source can be used for promoting and propagating the Gospel of Jesus Christ unto and amongst the heathen natives in Canada, and also for civilizing, teaching and instructing them and their children in the knowledge of the English tongue, and in other liberal arts and sciences.

The income of the funds subject to the "Honourable Robert Boyle's Trust" is applicable to the following purpose: "For the advancement of the Christian religion among infidels in diverse parts of America under the Crown of the United Kingdom."

The income of the funds subject to the "Trusts of Dr. Daniel Williams' will" is applicable to the advancement of the Christian religion, and in maintaining, educating, and relieving the necessities of Indians, blacks and pagans in any of His Majesty's plantations and colonies.

For a few years after 1775, when the American Revolution broke out, no missionary work was done by this Company in America, and the funds were allowed to accumulate. When the New England States were declared independent of Great Britain, the Company could no longer carry on its work in territory not under British rule, and was advised to remove its operations to New Brunswick.



REV. PETER JONES



REV. JOHN SUNDAY

Two of our First Indian Converts—They became Methodist Ministers.

#### How the Funds Are Now Used.

In the year 1882, the Company transferred its operations from New Brunswick to other parts of Canada. Its present fields of operation are,—

1. Among the Mohawks and other Six Nation Indians settled on the banks of the Grand River, between Brantford and Lake Erie. At Brantford the Company owns a large industrial school which is partly maintained by their funds and partly by the Dominion Government.
2. On the shores of two small lakes, Rice Lake and Mud Lake, near Peterborough.
3. On the banks of the Garden River, near Sault Ste. Marie.

4. At a couple of stations in British Columbia.

They also operate missions in the Philippines and India.

Inasmuch as only the interest of these funds is available for expenditure, the missionary and educational work of this Company will continue as long as such work is a necessity in any part of the world.



REV. WILLIAM CASE

"The Father of Indian Missions  
in Canada."



REV. JAMES EVANS

The Inventor of the Cree  
Syllabic.

## Treaties with the Indians.

The Government Has Always Recognized the Claims of the Indian.

One of the gravest of questions presented for solution by the Dominion of Canada when the enormous region of country formerly known as the North West Territories and Rupert's Land was entrusted by the Empire of Great Britain and Ireland to her rule, was securing the alliance of the Indian tribes, and maintaining friendly relations with them. The Imperial Parliament and also the Federal Government of our own country have always recognized that the Indian has a claim upon the lands of Canada, and whenever these lands have been required for transportation, mining,

fishing, lumbering or agricultural purposes, the Indian has been met by a commission, and this commission in council with the chiefs and councillors of the tribes concerned has formed treaties which were considered satisfactory to both parties at the time the treaties were made.

#### The First Treaty With the Indians Formed by Earl of Selkirk, 1811.

The first treaty was formed by the Earl of Selkirk in 1811 when he purchased from the Hudson's Bay Company a tract of land that was bounded as follows:—



INDIANS BEING ADDRESSED BY THEIR GREAT WHITE CHIEF—H.R.H. THE DUKE OF CONNAUGHT, GOVERNOR-GENERAL OF CANADA.

Starting at the Height of Land in the State of Minnesota and going north to the Winnipeg River, following the Winnipeg River to Lake Winnipeg, and north through Lake Winnipeg to the former northern boundary of the Province of Manitoba, travelling west to where this line cuts the Assiniboine River in the Province of Saskatchewan, and south in a straight line to the Height of Land in the State of Dakota, thence east following the Height of Land to the place of beginning. This territory comprised nearly all of the original Province of Manitoba, a large slice of Saskatchewan, and also of Dakota and Minnesota, as well as a large portion of New Ontario.

This large tract of land was purchased for a consideration of ten shillings, and a promise to place upon the territory purchased one thousand families during the following ten years. In harmony with this promise the Earl of Selkirk, in the fall of that year, brought over a large contingent of Scottish immigrants, who spent the winter at Fort Churchill on the Hudson Bay. On the arrival of spring they travelled to the confluence of the Assiniboine and Red Rivers, and settled at Kildonan and Portage La Prairie. In this portion of Manitoba many of the old Scottish names of these original settlers are still to be found.

#### **Land for Tobacco—The Barter Used in the First Treaty.**

The Earl of Selkirk made treaty with the Indians, giving each tribe one hundred pounds of tobacco with a promise of one hundred pounds annually as long as he kept the territory. Is it any wonder that the poor Indian is fond of tobacco, since in the first deal made with him for his lands he was paid in that kind of money?

#### **The Territory Held by Lord Selkirk Purchased by the Hudson's Bay Company for \$420,000.**

After twenty-five years, in 1836, the Hudson's Bay Company bought back the whole territory from the heirs of Lord Selkirk for the sum of \$420,000, the rights of colonists who had purchased land between 1811 and 1836 being respected.

#### **The Robinson Treaty—Annuities, Reserves and Fishing and Hunting Rights.**

In consequence of the discovery of minerals on the shores of Lakes Huron and Superior, the Government of the Province of Canada, as the territory was then called, deemed it desirable to extinguish the Indian title, and in order to accomplish that end, in the year 1850 entrusted the negotiating with the Indians to the late Honourable William B. Robinson, who discharged his duties with great tact and judgment, making two treaties which were the forerunners of the future treaties and shaped their course. The main features of the Robinson treaties were annuities, reserves for the Indians, and liberty to fish and hunt on the unconceded domain of the Crown, the agreement providing for the payment of the sum of twenty thousand dollars and an annuity of five thousand dollars.

The number of Indians included in these two treaties was about two thousand seven hundred.

#### The McDougall Treaty—Manitoulin Island Opened for Settlement.

Some years after the completion of the Robinson treaties the Government of the old Province of Canada deemed it desirable to effect a treaty with the Indians dwelling upon the Great Manitoulin Island in Lake Huron, as a complement to the former treaties and with the object of rendering available for settlement the large tract of good land upon the Island. The duty was entrusted to the Honourable William McDougall, then Superintendent-General of



REV. GEO. McDOUGALL



REV. JOHN McDOUGALL, D.D.

Father and Son—Pioneer Missionaries to the Indians of the North-West.

Indian Affairs, who, in the month of October, 1862, made treaty upon terms adapted to the peculiar circumstances of the Indians, and this treaty was well and wisely framed. The result was to render available for settlement a large tract of land upon the Island. This is now occupied by a prosperous and thriving population.

#### Eleven Other Treaties.

Eleven other treaties have been made with the Indians between the Great Lakes and the Rockies. The Indians in Manitoba in the



fall of 1870 had applied to the Lieutenant-Governor to enter into a treaty and had been informed that in the ensuing year negotiations would be opened with them. They were full of uneasiness owing to the influx of population. They were denied the validity of the Selkirk treaty and in some instances they had obstructed settlers and surveyors.

#### **The Objections of the Indians and the Uneasiness of Settlers.**

Among the settlers also an uneasy feeling existed, arising partly from the oft-repeated demands from the Indians for a treaty with them and partly from the fact that certain settlers in the neighborhood of Portage La Prairie and other parts of the Province had been warned by the Indians not to cut wood or otherwise take possession of the lands upon which they were squatting. The Indians consented to their remaining on their holdings until a sufficient time had been allowed for the conclusion of a treaty but they were unwilling to allow the settlers the free use of the country for themselves or their cattle.

#### **Treaty Made in 1871 Which Affected Lands Within Manitoba and the Northwest.**

In view of the anxiety and uneasiness prevailing it was thought desirable to secure the extinction of the Indian title to the lands within Manitoba and the Great North-west. The first of these treaties was made in 1871, the year after the troublesome times which resulted in the murder of Scott at old Fort Garry, about the spot now occupied by the Union Station, Main Street, Winnipeg.

#### **The General Terms of the Treaties with the Indians.**

The general terms of the different treaties were:—A present of \$12.00 for each man, woman and child, and an annuity of \$5.00 per head, the Chiefs to receive \$25.00, and the Councillors \$15.00, and every three years a uniform befitting their rank. Reserves were granted of about 640 acres for each family of five, or 128 acres for each man, woman and child; an annual allowance of ammunition, twine, seed grain, agricultural implements, cattle and carpenters' tools was to be provided. Schools were also to be established on the Reserves, the Indians promising to conduct themselves as good, loyal subjects, maintaining peace and obeying the laws.

### **The Annual Cost to the Government in Fulfilling the Conditions of the Treaties.**

The annual cost to the Government in fulfilling all the conditions of these treaties, including salaries of all officials, is about \$11.00 per head. The Government recognized the claim of the half-breed because of his Indian blood, and gave him scrip which was a present of 240 acres of land. Notwithstanding the value of this land, the most of the half-breeds receiving it were easily persuaded to part with it for the small sum of \$50.00, and many of the white men who took advantage of the ignorance of the poor fellows are counted among the wealthy men of to-day.

### **The Sioux Indians Helped But Not Included in Treaty Rights.**

The Sioux, who are refugees from the United States, were not given annuities, because they had no right to the lands of the country. They were given reserves, and a little help to start farming, and they are now self-supporting and very industrious.

### **The Speech the Chief Made at the Conclusion of the Treaty.**

At the close of the conference between the Chiefs and the councillors representing the tribes and the Commissioners representing the Government, one of the Chiefs rose and spoke as follows: "Now you see me stand before you all. What has been done here to-day has been done openly before the Great Spirit and before the nation, and I hope that I may never hear any one say that this treaty has been done secretly, and now in closing this council, I take off my glove, and in giving you my hand I deliver over my birthright and lands, and in taking your hand I hold fast all the promises you have made, and I hope that they will last as long as the sun goes round and the water flows, as you have said."

### **The Pledge Given by the Lieutenant-Governor.**

Alexander Morris, Lieutenant-Governor, replied as follows:—"I accept your hand, and with it the lands, and will keep all my promises in the firm belief that the treaty now to be signed will bind the Red Man and the White Man together as friends forever."

## The Effect of Treaty.

### The Bad White Man and His Influence on the Indian.

Upon the life in the Indian Reserves the white man's vices have taken a deeper root than his virtues. His fire-water and the diseases he has introduced have demoralized whole tribes. All Government agents and officials should be free from the use of strong drink. There have been too many of the brutish kind, drunkards, libertines and blasphemers. The man with the political pull is not always the man for the welfare of the Indian.



INDIAN CHIEFS AND GOVERNMENT OFFICIALS AT TREATY TIME.

### The Idea Is "The Government Owes Us a Living."

Too many of the Indians are growing up with the idea that the Government owes them a living and that their happiness and prosperity depend in no degree upon their individual effort. Rations and treaty are all right for the aged, helpless and infirm, but when strong and able-bodied Indians hang around for rations and treaty, neglecting the cultivation of their land and other duties in order to secure what in many cases could be earned several times over in the same length of time, we have a system which destroys their

energy, push and independence. It removes the necessity of compelling a man to labor for what he needs.

#### **The Indian With Individual Opportunity no Problem.**

The Indian massed in tribes is the problem. The Indian with individual opportunity is no problem. To recognize a man as a unit, and hold him responsible as such, train him for his place and then let him occupy it, is the true method of civilizing the Indian. We wonder why the Indian is so long in becoming a part of our national life. It is as if we had bound his ankles together with heavy chains and then express surprise that he has not learned to run. Some of our Indian policy tends to help the Indian to remain idle, unprogressive, and dependent, and the inevitable result is discontent, lawlessness, unrest, laziness, debauchery, and pauperism. As fast as our Indian, whether of mixed or full blood, is capable of taking care of himself, it is our duty to set him on his feet and sever forever the ties that bind him either to the tribe or the Government. Break our treaties? By no means. It is not breaking a promise to go far beyond it and grant a hundred fold more than was at first specified. One is justified in recalling what was given in good faith when instead a gift of rarer value is tendered. To be a free man in the enjoyment of life is vastly better than to be bound to an ignorant tribe. Both church and state should have as a final goal the destruction and end of treaty and reservation life. While the promises in these treaties are moderate and have their origin in feelings that are most humane and philanthropic, backed up with the kindest and very best of intentions, yet in actual results they are proving to be the very best scheme that could have been devised for the purpose of debauching, demoralizing and pauperizing the poor Indian.

#### **The Method of Isolation is Bad—Give the Indians the Same Chance as we Give Our Immigrants.**

Use the same method of isolation with the immigrant as we use with the Indian and the Canadian nation would soon be destroyed. Use the same methods of distribution, association and opportunity with the Indian as we do with the immigrant and in a few generations our Indians will become a real part of our country's life blood. Any policy would be recognized with serious apprehension that com-

pelled all Germans to locate in a district by themselves, all Swedes in another, all Poles in another, all Norwegians in another, all Russians in another, all Doukhobors in another, all Bukowinians in another, all Galicians in another, all Japanese in another and all Chinese in another; very soon we would have within our borders a German empire, a Swedish kingdom, a Polish principality, a Russian monarchy, Doukhobor, Bukowinian and Galician provinces, a Japanese empire, a Chinese republic. Such results are made impossible from the fact that each settler is free to locate where he pleases with the natural consequence that the Germans, Swedes, Poles, Russians, Doukhobors and Galicians become lost in the influences surrounding them, and they become Canadians, because perforce they



INDIANS AT SPLIT LAKE AT TREATY TIME.

speaking the English language, observe the country's customs and submit to its laws.

**Indian Rights—The Right to Make a Man of Himself is His Greatest Right.**

Take any body of civilized people, place them under restrictions similar to those which surround the Indians on the Reserve, render it impossible for them to provide against their own necessities, feed and clothe them, compel them to live apart from all elevating in-

fluences, give them sums of money for which they have not laboured, set a premium upon idleness, make it difficult for them to observe the simplest hygienic laws, appoint an agent over them to see that they do not get away, and in a few years they would degenerate to exactly the condition of an Indian reservation. I do not believe in Indian rights any more than I do in German rights or Irish rights. There should be no special rights. The Indian has the same right to make a man of himself as the white man. He has the same right to live a decent, honest, and industrious life, to become a good citizen with a clean, moral character, ~~and there his rights end.~~ The Government owes him more because he is a human being than because he is an Indian.

#### **We Need Charity Which Uplifts and Does Not Pauperize.**

The New Testament charity was given its key-note by Peter when he said to the lame man: "Silver and gold have I none, but such as I have give I thee." That first charity of the Christian church is a perfect type of the scientific charity of our day, charity that lends a hand, that gives not silver nor gold, but a new spirit, humanly, if not Divinely imparted, and that gives strength, not to the stomach, but to the ankle bones and the spine, to rise out of pauperism into self-support and self-respect. Let me cultivate first a strong regard, let me gain some clear understanding of what my manhood is worth to me, then let me remember that the man who asks or who needs my aid, my sympathy and my support is worth just as much as I am; then I will love and treat him as I love and treat myself.

#### **The Indian Question Is Not One of Sentiment.**

It will be seen from the terms of the Indian treaties that we have no need to look at the Indian question from any sentimental standpoint. We are under moral and legal obligations to the Indian of to-day, and according to these contracts we have to look at the whole Indian question in a practical, business, and Christian way, and ask ourselves, "What is the wisest thing to do? What is our duty as men, as citizens, and as Christians, to these people to whom these lands we have appropriated to ourselves once belonged?"



INDIAN HOMES AT OXFORD HOUSE, LAKE WINNIPEG DISTRICT.

### Some Indian Characteristics Which Are Common to the White Man Also.

As I go about from place to place, I am surprised to find how few friends the Indian really has. There are a large number of people who seem to delight in saying all sorts of bad things about him. I venture to say that there would be as much justice in saying the same things about white people. If you say he is immoral, he can be equalled by white people. If you say he is dishonest, you will agree with me when I say that this is a sin that is characteristic of white people. I said to an Indian agent on one occasion, "Do you leave that clothing out all night?" And he said, "Oh, yes, the Indians will not disturb it."

There is a good story told by Bishop Whipple. On one occasion, when he was far from civilization he said to the Chief that he was concerned about his personal effects, and the Chief straightened himself up and said, "Oh, you need not be at all, for I assure you there is not a white man within fifty miles of here." Some say the Indian is lazy. Admitting this, he is not the only man who is lazy. Emerson said that humanity is as lazy as it dare be.

### Some Things Which White Men Do Which They Spendthrifts.

Many signs indicate that man is a great spendthrift. He seems not so much a husbandman making the most of the treasures of his life, as a robber looting a storehouse for booty. There are those who affirm that one part of the northern prairies has been wasted by man's careless fires, and much of the rest by his careless axe. Round and about us are to be seen fields of wheat wasted upon the spot where it was grown and carelessly gathered up where it was threshed. Man's carelessness in the factory breaks delicate machinery. His ignorance spoils raw material. His idleness burns out boilers and furnaces. His recklessness, backed up by a desire to make record trips, sinks our ships to the bottom of the sea. The plough rusts in the furrow. Reapers and mowers exposed to the rain, snow and sun, rot in the fields. Our alleys and lanes are full of broken-down vehicles. Our streets exhibit some broken-down men. So that we are hardly in a position to point the finger of scorn at the poor Indian.



## It Is Possible to do a Great Deal for the Indian.

I am sometimes asked, "Is it possible to do anything for the Indian?" My experience for the past fifteen years has shown me that it is possible to do a great deal for him; that it is possible to civilize him, that it is possible to educate him; that it is possible to Christianize him, and that it is possible to train him that he may fill a place in our civilization. The following figures from the Government report of 1912 will throw light upon this question:—



TRADERS AND THEIR INDIAN CUSTOMERS AT TREATY TIME.

Population, 109,556 (about 9,000 more than 25 years ago); value of public property, \$978,442; value of private fencing and buildings, \$5,393,000; value of their reserves, \$30,890,000; total value of live stock, \$2,636,200; their grain crop for the year was 1,101,300 bushels; and their total income, \$5,692,260.

## Education.

### The Education of the Children the Hope of the Indian Work.

Nothing can be done to change the Indian who has passed middle life. He will remain an Indian of the old school until the

last. Trying to change the old may be like putting the fire out of a rotten log. The ash may be worth more than the log. We should make his declining years as comfortable as possible. With the younger adults we can do something, but our main hope lies with the youthful generation.

#### What Sort of Education Should the Indian Receive?

The education of the Indian should be of an exceedingly practical kind. For a long while he is going to live on the land. Any system that does not take this into account is losing valuable time. The Indian's bit of land is to be his stock-in-trade, the one thing he is to begin life upon. Where a white man can make a living by farming and ranching an Indian should, and he can be so taught and encouraged that he will have both the heart and the knowledge to make the attempt. This requires a systematic training in agriculture, and making the study of agriculture as important and as dignified as the studies outlined in the ordinary school curriculum. The Indian child must bring his whole mind and his whole body to the school and farm as one institution and the duty of the instructor is to see that he takes away a mind well stored and well developed, and a healthy body, well trained, to take up the duty of self-support.

#### Why the Indian Should Learn Farming and Stock-Raising.

Tilling the soil and caring for stock are the primary methods of earning a livelihood. The Indian especially should learn farming and stock raising rather than a trade because he has the land. While it may be very desirable that limited attention be given to a special technical training to secure practical skill in the various branches of industrial and domestic arts, and in the handicrafts and mechanical trades, the great proportion of his education should be in the direction of gardening, care of stock, and farming. The transition from fishing and hunting—his natural occupation—to the care of cattle and the tilling of the soil is easy, and for a generation or two there is no doubt that from the land the Red Man must make his living. It is the natural employment for him. It will insure the most independent as well as the most healthful life. Boys who would not live long in a shoe shop, tailor shop, or even a

carpenter shop, may have many years of usefulness and happiness in the open air of farm life. The Indian lives near to nature but not so near as to have discovered all her secrets, so a thorough agricultural training is essential to success. The Indian naturally loves an outdoor life. No occupation will so soon dispossess him of his



HENRY B. STEINHAUER, 1820-1884.



REV. R. B. STEINHAUER, B.A.



REV. E. R. STEINHAUER.

Father and Sons—Indian Missionaries to their Own People

nomadic instinct and fix upon him permanency of habitation as agriculture. As there is no field in which he can so readily contribute to his own support, he should be not only encouraged but urged

to make agriculture, with the kindred industries of stock-raising and dairying, his mainstay. This work will not be accomplished in a day, but if in the next generation or two he can be made self-sustaining our fondest hopes will have been realized and the Indian placed upon the firm foundation of civilization and citizenship.

#### **Manual Training of Great Importance.**

The Indian is accustomed to exercise, but his energies have not been directed to useful channels. Manual training is of the utmost importance. It does not mean teaching the boy a trade but it does mean giving him a training which enables him to get a living and thus become self-dependent and independent. I believe that this is one of the best methods of civilizing the Indian. This feeling of self-dependence will appeal deeply to his manhood, and he will soon begin to realize that he has the ability within himself to compete with his white brother and thus imbibe civilization.

#### **The Indian Is Conservative.**

The Indian is naturally suspicious of the white man. He clings to the ways of his ancestors, insisting that they are better than ours, and many resent every effort of the Government to educate their children or teach them to earn an honest dollar in any way other than their grandfathers did. But they have no objections to appropriations from the Government treasury.

#### **The Foundation of Education Must be the Development of Character.**

The task we have before us is to win over the Indian children by sympathetic interest and a firm, kind, guiding hand. There is no other way. In dealing with these boys and girls it is of the utmost importance that we not only start them aright, but that our efforts be directed toward educating them rather than instructing them. The foundation must be the development of character. Learning is a secondary consideration, and what we give them should be practical and adapted to their immediate needs.

#### **Practical Methods Needed for the 18,000 Indians of School Age in Canada.**

Of the 18,000 Indians of school age in Canada at least two-thirds must settle down and draw a living out of the soil. Some

will fish and hunt. A small number will enter the general labor market as lumbermen, cannerymen, miners, freighters, sailors, railroad hands, ditchers and what not. Only an odd one will enter the overcrowded trades and professions of to-day. Every Indian boy and girl ought to know how to speak and read simple English (the local newspaper), write a short letter, and enough of figures to discover if the storekeeper is cheating him. Beyond these scholastic accomplishments his time could be put to its best use by learning how to repair a broken harness, how to straighten a sprung tire on his wagon wheel, how to fasten a loose horse shoe without breaking the hoof, how to handle carpenter, garden and farm tools, how to care for horses, cattle, poultry and pigs, till the ground, and learn the great possibilities of the soil.

The girl who has learned the rudiments of reading, writing and ciphering, and knows how to make and mend her clothing, wash and iron, make a good loaf of bread, cook a good dinner, and keep her home neat and clean will be worth vastly more as mistress of a log cabin than one who has given years of study to the ornamental branches alone.

#### Indian Schools Are of Three Classes.

At present our Indian schools are divided into three classes:—

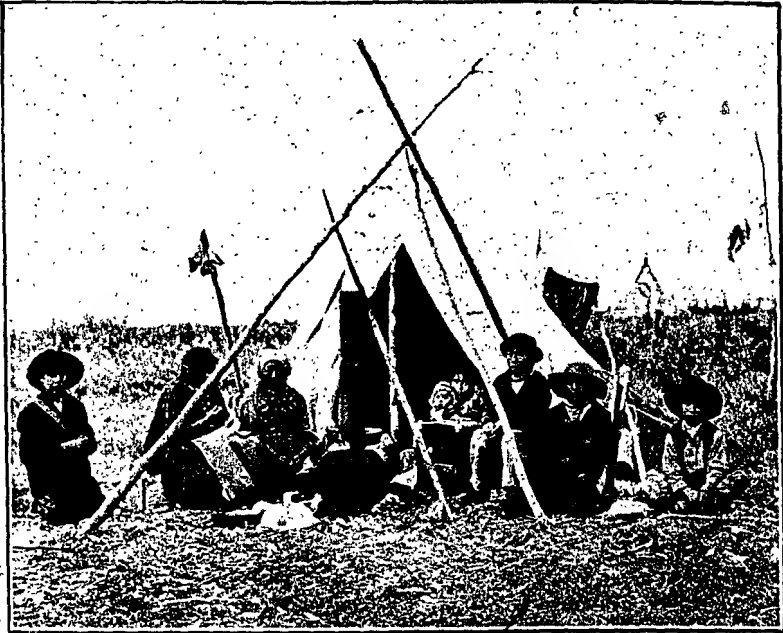
- 1st. Day schools, situated on the reserves.
- 2nd. Boarding schools, situated on the reserves, or near by.
- 3rd. Industrial, or non-reservation schools.

These schools should be conducted upon lines best adapted to reach the most practical results. A few observations on each of the systems will be in order at this point.

#### Day Schools.

When treaty was made by our Government, the provision made for education was understood to be day schools on the reserves. For a number of years this was the only system adopted, and when first established had to face the complex character of the Indian. Teachers were engaged promiscuously, and were often without

sympathy for the dirty, lousy, greasy aborigine, and sometimes full of sickly sentimentality. In the one case the pupil harkened and submitted, and in the other he mistook gush for fear and stamped riotously. The teacher had something to learn as well as the pupil. He had to study his material. He could get no help from the home. The parents were indifferent and sometimes antagonistic, and, as a result, the school had to bear the whole burden of the child's



AN INDIAN FAMILY OF FOUR GENERATIONS, LAKE  
WINNIPEG DISTRICT.

uplifting. In some cases now the parent can see no benefit from the white man's education, and does not care to send his child to school. He is needed at home to fish, hunt, bring water, carry wood, or care for the ponies. What has been good enough for the father is good enough for the son. This prejudice is being gradually overcome, and the Indian is beginning to realize that the white man's road is the one along which he should go.

### **The Nomadic Life of the People Hinders the Work of the Day School.**

In its work, the day school is seriously hindered by the unsettled and nomadic life of the people, and the great difficulty of securing suitable teachers. Day school instruction ought to prove an important factor in the education of the Indian child. Its aim now is to be initial. These schools should stand in the same relation to the Indian children as the rural common schools do to white children. They are within easy distance of the home, and should meet the objection of the Indian that he does not want to send his children from home. The fact is the children do not attend the day schools. Wherever practicable the schools should be made more efficient, giving them an industrial turn. Wherever possible a garden should be kept, and sufficient produce raised to give variety to the daily bill of fare. Instead of giving them a dry biscuit, encourage the boys to bring rabbit, game and fish, and these, with the products of the garden, would serve for a hot meal at noonday. Such a plan would not only help the boys, but afford a lesson in cooking for the girls. Bathing and cleanliness should be a part of the programme, and the school made an object lesson for the home.

### **Boarding Schools.**

Many statements are made from time to time about the advantages of the boarding school over the industrial school, such as:— It is near the home. When children are sick they can be seen or taken home by the parents. They stand as object lessons to all the people. They will conserve the home life of the people. They will prevent the many heartbreaks and sad separations. These statements are all true provided there is a boarding school on every reserve; if not, since these reserves are usually so far apart, the statements do not apply to any children brought from distant reserves.

### **The Training for Boys in the Boarding Schools is Not Sufficient.**

Some say the boarding school training is equal to that of the industrial school. Where the clothing is made for the pupils and the plant and staff up to date, the training for the girls differs but

little. But there is usually a vast difference in the industrial training for boys, since at boarding schools little is done beyond the daily routine of necessary work, such as providing wood, water, etc. To make the boarding schools as efficient as the industrial schools there must be a farm and garden. If these be added, the staff and school equipment must be increased. With such a plant and staff the cost per capita will be greater than that of the industrial school, unless the number in attendance is made equal.

#### Some of the Difficulties of Boarding Schools.

The difficulty in carrying on the work in a boarding school is often greater. We have cases where the boarding school tends to pauperize the people; the parents and friends come and feed at the school, some go so far as to beg for food for those at home, and sometimes threaten to keep their children at home if such favors are not bestowed upon them. Such constant visitation on the part of the parents provides an opportunity for the pupils to make complaints. This fault finding is usually found to be more in harmony with the fertile imaginations of the child than the facts in the case. The keeping of good order and discipline in these boarding schools is a much greater problem than in a non-reservation school, for often the parent, as well as the child, must be dealt with, and when a parent must be disciplined the task is more difficult. Experience teaches that visits of boarding school pupils to their homes should be as brief and as infrequent as possible. On one occasion I visited a boarding school on a reserve. The building itself was fine and well equipped with all modern conveniences. The principal could speak but a little broken English, and five lady members of the staff, having just come from France, were unable to instruct pupils in any other tongue. Such a staff would be a long time in training Indian children to speak the English language.

#### The Boarding Schools Are Doing Good Work.

With all the disadvantages of conducting these boarding schools they are doing excellent work toward educating and lifting our Indian people to a higher plane, and too much praise cannot be



given to a large number of those engaged in this work. Many of them have by great self-denial gone to places of isolation, and are there giving their lives for the welfare of these needy people.

#### **The Self-Sacrifice of the Workers.**

Wherever this self-sacrifice and service has been given for the sake of the Master, by placing the co-workers by the side of the



**A CHRISTIAN INDIAN FAMILY**  
The Children were Pupils at Brandon Indian Institute

poor, needy, unfortunate and downtrodden, the result has been that the workers themselves have been lifted nearer God. It is in such fields of labor discipleship has proven the truth of the saying, "Men are great not according to the number of their servants, but according to the number whom they serve."

### What Would Make the Boarding School an Industrial School?

If we add farms and extensive gardens to our boarding schools, and have a plant that will accommodate more pupils, then we make it an ordinary industrial school and the same problem of recruits having to come from distant reserves must be dealt with. Then it becomes simply a question as to whether such a school should be placed on one of the reserves; or whether it should be built contiguous to some town where the advantages of town life could be had and yet afford all the advantages of farm and garden life and at the same time be situated as central as possible to all the reserves from which the children are brought. Such a school is exactly our present industrial school.

### Industrial Schools.

There are no schools anywhere of any description better designed than our Government Industrial Schools for Indians. There is no system of schools more kindly of intent, more truly educational, more thoroughly adapted for the great work of unfolding and disentangling the warp and woof of the mysteries of life, more developing, or more expanding and comprehensive than the present system of Government Industrial Schools. The chief aim of any education should be the fitting for self-dependence. Especially is this true of a dependent race. By self-support is meant acquiring by honest labor enough to eat and wear and a decent abode. It is not the duty of any Government or class of humanity, however favored, to do more than give this kind of education, but it is a duty and a permanent one to give this much.

The Indian must be educated along industrial lines. His education should be along the line of the physical rather than the mental. At least half the time in these schools is given to such instruction. The industrial work should be adapted to the locality where the pupil may be expected to reside after leaving the school. In all cases the education should be adjusted to the paths of life he is likely to follow.

The following will give an idea of what is usually taught, or at least ought to be taught, in an industrial school:

### What the Girls Are Taught in an Industrial Institute.

The girls are taught housework, mending, sewing, darning, the use of thimbles, needles, scissors, brooms, brushes, knives, forks and spoons (some Indian girls having never seen these utensils), cooking meat and vegetables, making bread, buns and pies, materials used and quantities; washing, ironing, blueing, what clothing should be boiled and what not; how to take stains from white clothing; how to wash colored clothes, the difference between hard and soft water, dairying, milking, care of milk and cream, churning; sweeping, scrubbing, dusting, care of furniture, books, linen, etc. They should also be taught garden work. Our own women have to do



A TEACHER AND HER CLASS OF INDIAN GIRLS IN BRANDON INDUSTRIAL INSTITUTE.

a great deal of garden work, and it is of the greatest importance that the Indian girl should also know how. Instruction should be given in the elements of physiology and hygiene, explaining particularly proper habits in eating and drinking, cleanliness, ventilation, the manner of treating emergency cases, such as hemorrhage, fainting, drowning, sunstroke, nursing and general care of the sick. Such an all-round training fits a girl to be mistress of her home very much better than if she spent her whole time in the classroom.

### What the Boys Learn in an Industrial Institute.

It is not worth while trying to teach them trades and professions, in fact such an education would begin after the boy leaves an indus-

trial school, since the Department requires his discharge when he is eighteen years of age. It is of the utmost importance that he should learn something of farming, gardening, care of stock and carpenter work. His agricultural training should be of an advanced character, covering stock-raising, dairying, care and management of poultry, hogs and horses, fruit-raising (especially when he can find by actual experience that the small fruits he so often roams the country to secure can be had at his own door, with less labor and



PUPILS OF BRANDON INDIAN INSTITUTE.

of superior quality). The manual training should be designed to teach the elementary portions of those trades most likely to prove useful to the farmer. The classroom work and the industrial work should be so merged as to give a thorough practical training with the aim of making the boy an all-round farmer. Each of the employees in charge of particular lines of work should give lectures periodically on industrial topics; the farmer, for instance, should lecture on the rotation of crops, kinds of soil, use of fertilizers,

methods of seeding, the manner of growth, the growing of wheat from the breaking of the ground until the storing and selling of the crop. After these lectures, which may be given the whole school, the teacher in the classrooms should require compositions on the subjects taken up by the lecturers from all senior scholars. Gardening and farm work thus co-operating with the classroom work becomes one of the best methods of developing English in backward pupils, as the child when working with his hands unconsciously overcomes timidity and naturally endeavors to imitate all he sees done. His intellect is kindled, curiosity excited, and his mental faculties are thus aroused. Care should be taken that he is taught the use of the best and most up-to-date implements and machinery used in farm work, so that he will not be handicapped upon leaving the school. If he is taught the use of the best he can use the inferior if he has to.

#### **Compulsory Education Applied to the Indians Would Ensure Better Attendance and Better Scholars.**

If we are ever going to accomplish the education of the Indian, the Government must go one step further. Besides providing for the graduates of our industrial schools by the colony system, another great help would be found in a system of compulsory education, for a certain number of days in the year, and make the day school serve as a preparatory school for the more advanced boarding school on the reserve, and from the boarding school the best physically, mentally, and morally should be graduated into our non-reservation schools. If this were the enforced policy the recruits for industrial schools would be one hundred per cent. better than at present, and so, proportionately, would be the graduates. Those in charge of the non-reservation schools should not be obliged to go after recruits. Such hurriedly collected children may not be the best for transferring, and a great injustice may be done to the children and to the receiving school.

#### **Low Average of School Attendance—Only One-Third of the Children of School Age in School.**

Of the 18,000 Indian children of school age in Canada, 6,000 are not attending any school, and 12,000 are enrolled as pupils of day, boarding and industrial schools. The average attendance of

day, boarding and industrial schools is about 6,000; that is, only about one-third of our Indian children are in school for the whole year. This can be greatly improved. The Indian Department could remedy the evil to a large extent by appointing a man who would be responsible for all healthy Indian children attending some school, and whose duty would include the keeping of all our industrial schools full. Such a Government officer, clothed with power, would solve one of the greatest difficulties in connection with the management of industrial schools.

### Outing System.

Wherever an industrial school is situated in the heart of a prosperous community, the outing system can be successfully adopted. This system places a number of pupils out at service where they can receive the civilizing influences of a well conducted home, and also wages for their services. It has been operated with several of the



TWO OF OUR INDIAN INDUSTRIAL SCHOOLS.

Brandon.

Muncey.

large industrial schools of the United States. It has been a great success at Carlyle Institute, Pennsylvania, where the wages have amounted to the sum of \$30,000 in a single year.

#### The Outing System Would Help the Pupils.

This system could be put into effect in most of our large industrial schools, where the attendance could average about 175. Fifty of these could be out at service all the time, the Government paying the per capita grant for 125, each boy and girl getting his and her turn by a careful system of exchange about every three months. The wages they receive could be used for purchasing all extra clothing needed while out at service, and the balance deposited in the

Savings Bank in the name and to the credit of the pupil who earned it. If all our industrial institutes adopted this system the age of discharge from this class of school should be fixed at 21, rather than at 18.

#### **The Advantages of the Outing System.**

The advantages of such a system would be three-fold:—

1st. Since the aim of the Government is to educate as many Indian children as possible, under this plan a plant that would accommodate 125 and a per capita grant for the same number, would meet the education and cost of 175, the fifty kept at service making sufficient to pay their own way.

2nd. The schools adopting the system would in time become more popular among the Indians, and they would also become centres for supplying homes and places of employment with a certain class of service which is now in great demand.

3rd. The pupils would receive a more all-round education. They would be more contented in school life. The change from school life to home life would be very beneficial. The child would be taught independence, thrift, carefulness and economy. Our graduates would possess more of the spirit of self-control, independence, self-reliance, a larger measure of individuality, and when ready for an honorable discharge would have from two hundred to five hundred dollars each. Thus equipped, a larger percentage of them would make good in the after struggle of life.

#### **Graduates of Boarding and Industrial Schools.**

Reports of those who have returned to live upon the reserves prove that most of them are doing well, showing themselves to be more neat, clean, thrifty and industrious, notwithstanding that counter influences are often brought to bear to lead them to return to the old habits and customs of reserve life. Help to withstand the adverse influences of reserve life should be given by all agents, teachers, missionaries, and by all others who have the opportunity of helping. The fact that some of them do return to the old life

is not a sufficient reason to withhold the training from our Indian children. The remedy will be found in educating more of them, for the more intelligent the Indian becomes the more he conforms to the habits of civilized life. Many graduates of industrial schools never return to life upon the reserves.

#### **The Colony at Balcarres—Farm Lands and Farmers.**

For those who desire it, the Government has provided a special reserve at Balcarres, Saskatchewan, where a boy is given eighty acres of land and help in starting to farm. If he makes good



GRADUATES OF INDUSTRIAL SCHOOLS SETTLED IN FILE HILLS COLONY, LT. GOV. BROWN AND MR. GRAHAM.

another eighty is given him, and in some cases more land has been added. This colony is a splendid solution of the long-felt need for the graduates of industrial schools. The most of them are becoming good citizens, and the crop returns from year to year demonstrate that they are an asset to the State. In the year 1911, which was very unfavorable in that section of the country, the men of the Colony threshed over 70,000 bushels of grain, an increase of 20,000 over the previous year; of this, one man had about 5,000 bushels. Six hundred acres of new land was brought under cultivation, and 1,000 acres was summer fallowed, most of which was ploughed twice. Most of the Indians had good gardens, which provided them with vegetables of all kinds.



### Graduates in the General Labor Market.

Many graduates from industrial schools enter the general labor market as lumbermen, cannerymen, miners, freighters, sailors, railroad hands, farmers, cooks, servants, a few enter the professions, and all such are merged into the body politic, and for them and their children the Indian problem is forever solved.

### Why Co-Education is Best for the Indians.

It might be mentioned in this connection that the interests of Indian boys and girls will be best served by the system and the school that adopts the co-education of the sexes. In these schools

A BARN TO BE PROUD OF.



A COMFORTABLE HOME.

Buildings in the Fife Hills Colony on the Farm of an Indian Institute Graduate.

friendships are formed that frequently end in marriage, which is the best possible solution for our educated Indian girls.

### Life in a Convent or in a Girls' School Not Ideal for Indian Girls.

Life in a Roman Catholic convent, or in an institution run on somewhat the same principle under Protestant management, is out of harmony with the natural and divinely appointed method. After keeping a girl until she is eighteen years of age under such strict restraint and discipline in an institution of this kind, then at the most critical period when she is passing from girlhood to woman-

hood to suddenly remove all care, restraint and discipline, and allow her to pass into another sphere with an environment full of temptation and trial, is a mode of procedure or policy that ought to be very carefully looked into before launching, or continuing. This may be the reason for a larger percentage of girls going astray from institutions of this kind than from those where boys and girls are educated together.

## Medical Work.

### The Institution Nurse and Her Work.

This is carried on by nurses, doctors and hospitals. Trained nurses are engaged in some of our industrial institutes for the pur-



R. W. LARGE M.D.



H. C. WRINCH, M.D.

pose of looking after all the ills, aches and pains that these children are heir to, and also such an officer attends to the general comfort and welfare of the pupils, and where there is a large school her services are indispensable. She also gives instruction in the elements of physiology and hygiene, proper habits in eating and drinking, cleanliness, ventilation, the manner of treating emergency cases, such as hemorrhage, fainting, drowning, sunstroke, nursing and general care of the sick. The influence of the wholesome training received by pupils passing through our industrial and boarding schools is gradually working an improvement in the health as well as in the intelligence of the children now slipping into the places of their parents.

### Deaconess Nurses on the Reserves.

Deaconess nurses are also employed to work in a two-fold capacity upon many of the Indian reserves. Sometimes the Government provides the salary for this officer. They do so for three in connection with the Methodist Church, one at Kitamaat, and one at Kishpiax, in British Columbia, also one at Cross Lake, Manitoba, but the churches interested in the missionary work on a reserve usually engage and meet all the expenses of such a worker, as her influence should not conflict with the teaching and policy of the missionary in charge. Very excellent work is accomplished in this way by not only looking after those who are sick and needing her care as a nurse, but also by instructing the women in proper methods of housekeeping and care



A. E. BOLTON, M.D.



J. A. JACKSON, M.D.



W. T. RUSH, M.D.

of children. Where a boarding school is situated on or contiguous to a reserve, a deaconess nurse should always be one of the staff.

### Medical Attendance Provided by the Government.

The Government provide medical attendance for the pupils in industrial schools and for nearly all our Indian people on large reserves, or where a large number of smaller reserves can be reached by one physician. Wherever the number of people is sufficient to warrant the expenditure of the money necessary to pay the salary, the policy is to maintain a doctor. If he is a Christian man he can always make his influence felt for good, and is an aid to the missionary in raising the moral tone of the people.

### **Hospitals Built by Church and Government.**

Hospitals are built and equipped sometimes by the Government and sometimes by the church interested in the missionary work. Wherever the church has undertaken to do this class of work the Government has usually rendered some financial assistance toward the building and equipment, and by the payment of a daily fee for all Indians who are treated in the hospitals.

### **The Methodist Indian Hospitals.**

As a church, we have hospital buildings situated at Clayoquot, Bella Bella, Rivers Inlet, Port Essington, Port Simpson, Hazelton, Morley and Norway House. At Morley and Norway House the Government take charge, and meet all expenses, the church nominating the nurse and doctor. Clayoquot is closed. Port Essington and Rivers Inlet are summer hospitals, used during fishing season. Port Simpson is in reality a general hospital. Dr. Large, a minister in the British Columbia Conference, who is in charge at Port Simpson, built the hospitals at Bella Bella and Rivers Inlet, where he rendered faithful and efficient service for thirteen years. Dr. Wrinch has a splendid plant on a beautiful site at Hazelton, where he has been for the last fourteen years doing excellent medical and missionary work. Too much praise cannot be given to such men as Dr. Large, Dr. Bolton, Dr. J. A. Jackson, Dr. Wrinch, and Dr. Rush, who have gone out and pioneered this work.

### **The Disease Which Is Most Prevalent—Sanitaria Needed.**

Tuberculosis is the one dread disease which everywhere predominates. There should be sanatoria established by the Government in central places where all denominations would be served. Indian patients afflicted with this disease are excluded from all our public hospitals. The National Canadian Association for the Prevention of Tuberculosis is made up of an affiliation of over one hundred branch societies from the different provinces. With over one hundred thousand Indians, who have a death-rate from tuberculosis of over double what it is with the white population, something should be done in the way of sanatoria.

## Better Health Due to Better Sanitary Conditions.

With all our state and municipal efforts to lessen tuberculosis, not until the individual and family become the active agencies in its prevention by better housing and habits of living will any serious decline in the disease take place. If we had a few central sanatoria where all afflicted could be treated, the nurses and doctors in charge could visit the reserves and families from which patients were brought and investigate the house and home conditions, discover



THE INDIAN BURYING GROUND AT NORWAY HOUSE.

ing the cause and giving instructions. While the death-rate from tuberculosis is double with Indian bands what it is among the white population, we should try and find how best we can establish and adopt the methods most successful in dealing with the problem.

During the past year there has been no outbreak of acute contagious diseases among our Indian bands. This is largely due to

the widespread sanitary knowledge under which the population of Canada as a whole lives. The yearly increasing contact between the people of the several Indian bands and the settlements surrounding the many reserves is one reason why our Indian people are adopting more and more the manner and customs of the white people, unconsciously assimilating the ideas and practices of civilized communities.

Through these agencies the process of education is going on, and the people are learning the advantages of medical service. Discussions of hospital matters are frequent in the monthly council meetings of the band. There is a marked improvement in the manner in which mothers care for their children. If a child is sick they at once send for a doctor, and little or no attention is given to an Indian doctor.

### **We Owe to the Indian All We Can Do For Him.**

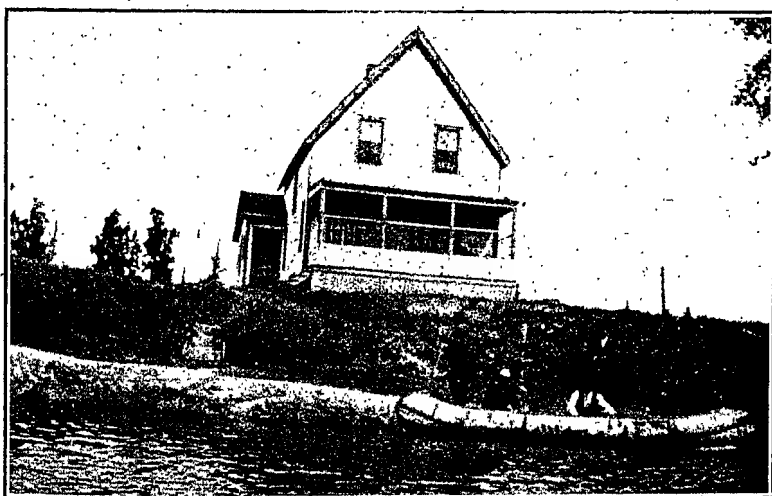
It cannot be too strongly recalled that the Government and people of Canada now in possession of the fertile heritage of the aborigines of British North America owe to the descendants of these people the performance of a duty toward them in matters relating to their personal health, happiness and advancement, which no difficulties should prevent them from fully carrying out.

## **Evangelization of the Indian.**

### **Indian Customs Should Not Be Made a Feature of Public Exhibitions.**

All Government employees should aid and assist the churches in the evangelization of the Indian, by discountenancing the introduction of strong drink, immorality, and all other vices of the white man, and also all the old heathen practices, such as the sun-dance, the dog-feast, potlatch, etc., whether these be practised on the reserves or by historical pageants in connection with agricultural shows and public exhibitions, for all such customs and Indian shows do much more harm than good to the Indian and tend to revive his heathen and warlike passions, and play upon the worst element of his nature. Whatever may have been the effect of these heathen customs in days gone by, to-day it is unwise to encourage the Indian to leave the reserve for any such purpose. It not only affects his

morals, but cripples him financially, for while he is away it is usually at a season when he should be attending to his garden, stock, hay, potato patch, or his harvest. We cannot be too strong in our disapproval of the custom of organized Indian shows as a drawing card in connection with Provincial and other fairs, and it is the duty of all who are interested in the welfare and uplift of the Indian people to discourage them in every form. They bring the Indian into intimate touch with only the most sensual and vile of the whites with whom they associate in these more public places. The results are seen in cessation of work, squandering of money, fines paid,



THE MISSION HOUSE AT BEREN'S RIVER, LAKE WINNIPEG DISTRICT.

consignments to jail, and the poverty, disease, misery and degradation that follow in their trail, for those who encourage the Indian to paint and feather for the stage, so as to make a holiday for the general public do not look after the aftermath, but leave it to the Indian Agent, the doctor and the missionary.

**The Missionary Society Was Organized to Give the Gospel to the Indians.**

In 1824 the first missionary society of Canadian Methodism was organized. Its income was \$144.00, with the specific object of dis-

tributing the Bread of Life to the Indians of our forests and prairies. We had difficulties to encounter, such as impenetrable forests, wild beasts, and savage men, and wrestling with an unwritten tongue, as well as the difficulties and opposition that beset a preacher of righteousness and a reformer of social life. Still, through the years there have been noble souls who threaded the unknown forests, endured hardships, mastered unknown tongues, and in wigwams or by camp fires proclaimed to the children of the woods the wonderful words of Life.

#### **An Appeal for Workers for These Fields.**

One great difficulty that confronts the work-to-day is to find a sufficient number of suitable men and women to carry on this work.



THE CHURCH AND MISSION HOUSE, FISHER RIVER, MANITOBA.

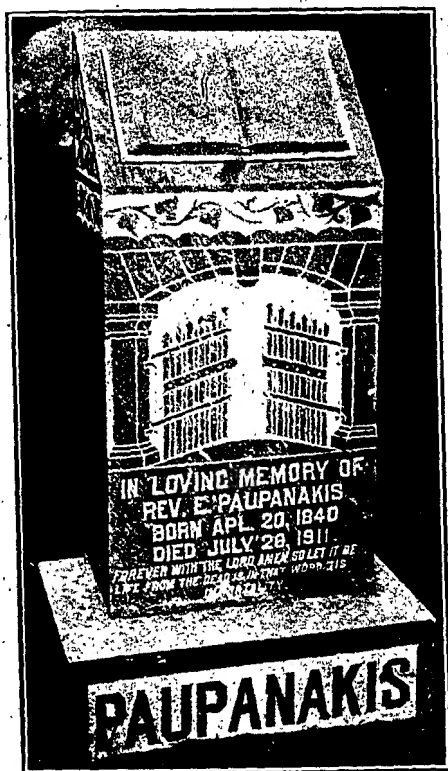
No pen has ever yet adequately portrayed the heroic self-sacrificing efforts of those who have labored among the dusky brothers of the forests and plains. We believe nothing but the constraining love of Christ could induce anyone to undertake a work which in almost every respect must be void of congeniality. There is no romance investing it, there are no distant lands to visit and explore whose natives can lay claim to a greater or less degree of intelligence and attractiveness, and who in their own way are educated and cultured, as are the people of China and Japan. Half a century ago the Indian work was the chief missionary inspiration of the Methodist Church. In the days of John Sunday and Peter Jones the announcement that a converted Indian was to speak was sufficient





STUDENTS OF COQUALEETZA INDIAN INSTITUTE.  
-Representatives of a New Generation of Indians

to crowd the largest churches with an eager and deeply interested audience that listened with rapt attention to experiences that demonstrated the power of the Gospel to reach the most degraded. In the Indian work to-day there are conversions just as striking,



A LOVING TRIBUTE TO AN INDIAN MINISTER.  
Lake Winnipeg District.

experiences just as genuine, examples of Christian character just as marked, as in the days that are passed, and the Indian work is just as deserving of support and sympathy as it was in what some regard as its palmy days. Our northern regions do not offer such inducements as are to be found in foreign fields, and yet should we not reach out our hand to help those within our gates? May

we not in our zeal for the salvation of the natives of the East overlook our own countrymen at our doors? About ten thousand in our Dominion are still pagans. They worship the Great Manitou, and sacrifice to the Great White God. They are ruled by cunning medicine men and are the prey of superstitious fears. Shall these go down to darkness and to death, unilluminated by the blessed light of the Gospel of salvation? As men of our race have taught them to eat of the bitter fruit of the tree of knowledge of good and evil, be it ours to lead them to the tree of Life, whose leaves are for the healing of the nations.



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—BY—

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THE life of Henry Steinhauer takes us back to the beginning of the work of our Missionary Society and the conditions of the Indians when Elder Case began his work among them. Henry Steinhauer, then a little boy of eight, was one of the Indians baptized in 1828. Steinhauer's education was carefully supervised, and the record of his long life of service gives us the early history of our Missions in Ontario and the North-West. Dr. Maclean has given the life of Steinhauer a valuable historical setting.

